

CONGREGATION TORAS CHAIM

STEP-BY-STEP LAWS OF THE SEDER / PESACH 5768 – 2008

- B. We must eat a kezayis of Afikoman. (one kezayis = $\frac{1}{2}$, Hand Shmura or $\frac{2}{3}$, Machine Shmura)
- C. We recline while eating the Afikoman. If one neglected to recline, and would now find it difficult to eat another kezayis, one need not repeat the mitzvah.
- D. **The Afikoman should be eaten by Chatzos (Mid-Night) 1:26 AM.**
- E. Nothing may be eaten after the Afikoman. One who ate after it must eat another kezayis of Afikoman after the food.

12) BARECH

- A. The third cup must be rinsed inside and out.
- B. It is customary to fill the cup of Eliyahu at this point.
- C. The rest of the year a guest is honored by leading the Bircas HaMazon. However, at the seder, the host leads.
- D. We make the blessing of Borei Pri Hagafen and recline while drinking.
- E. One may not drink between the third and fourth cups.

13) HALLEL

- A. **We should try to complete Hallel and drink the forth cup by Chatzos (Mid-Night) 1:26 AM.**
- B. Just as the second cup did not require rinsing, neither does this fourth one.
- C. Hallel is recited for having just experienced the miraculous, just as on Chanukah.
- D. It is preferable to hold the cup of wine when reciting Hallel.
- E. As long as there are three people participating in the seder, regardless of age or gender, those parts of Hallel recited responsively in the synagogue should be recited in a like manner at the seder.
- F. We recline while we drink the fourth cup.
- G. If one forgot to recline, one need not drink another cup.

14) NIRTZAH

- A. Any drink that has a strong taste, or intoxicates, or is considered chamar medinah, is prohibited at this point. This, however, permits us to drink plain water, seltzer, and the like.
- B. Nirtzah, the title given to the final portion of the seder, consists of the piyutim which speak of the miracles we witnessed throughout our history and praises of the G-d.
- C. When reciting K'rias Shema upon going to sleep, we omit the passages regarding protection from harm, since this night, by definition, is Layl Shimurim, a night of protection. Therefore we only recite the first paragraph of Shema, and Hamapil.

לשנה הבאה בירושלים

15) APPENDIX (FOR SEASONED TALMUDISTS ONLY)

The Avnei Neizer (siman 388) writes: "... the law that it is forbidden to eat after the Afikoman in order to have the taste of the matzah remain in one's mouth, is only during the time of the mitzvah of Afikoman, which is until chatzos, or mid night, according to Rabbi Elazar ben Azarya who holds the Pesach sacrifice must be eaten by chatzos. Rabbi Akiva holds that it is the entire night." What follows is the famous t'nai (conditional statement) of the Avnei Neizer, reformulated by the Brisker Rav.

Just before chatzos, mid night, 1:26 AM, eat a kezayis of matzah, while reclining. If the halacha is that the time to eat the Pesach sacrifice is only until chatzos, then this kezayis will count as the Afikoman, and after chatzos it is permissible to continue eating whatever one wants. At Tsafun, eat another kezayis of matzah, while reclining. This will count as the Afikoman if the Pesach sacrifice may be eaten the entire night, like Rabbi Akiva holds. This way, one will have fulfilled the mitzvah of Afikoman according to both opinions, no matter how long the seder went.

1) TIMES

- A. Fast of the First Born begins: 5:43 AM (Thursday, April 17)—*One may eat if attend siyum at 6:40 AM Shacharis*
- B. Search for Chametz begins: 8:44 PM (Thursday, April 17)
- C. Last Time for Burning Chametz: 12:07 PM (Friday, April 18)
- D. Last Time for Eating Chametz: 10:49 AM (Shabbos, April 19)
- E. Last Time for Discarding Chametz: 12:07 PM (Shabbos, April 19)
- F. Kiddush may not be recited until dark—8:46 PM
- G. Chatzos (Mid-Night): 1:26 AM

2) MITZVOS AND CUSTOMS OF THE NIGHT

- A. FROM THE TORAH
 - i. Eating Matzah
 - ii. Haggadah (Recounting the story of the Exodus)
- B. FROM THE SAGES
 - i. Drinking four cups of wine
 - ii. Eating Maror (bitter herb)
 - iii. Reciting Hallel
- C. The custom is for all married men to wear a kittel.

3) FOUR CUPS

- A. HOW BIG SHOULD THE CUP BE?
 - i. Cup should hold 3.3 ounces.
 - ii. However, when seder coincides with Shabbos (not this year), first of four cups must hold 4.42 ounces. This is true for every Shabbos of the year, as well.
- B. HOW MUCH OF THE CUP MUST ONE DRINK?
 - iii. Ran: Majority of cup = majority of 3.3 ounces (4.42 ounces for first cup on Friday night)
 - iv. Ramban: Majority of cup = majority of whatever size cup is used
 - v. **Halacha:** Follows Ran, but advised by Mishneh Berurah to try to follow Ramban as well, therefore, in order to minimize one's drinking, use a cup that holds no more than 3.3 ounces (4.42 ounces for first cup Friday night)
- C. WITHIN HOW MUCH TIME SHOULD ONE DRINK THE WINE?
 - i. Preferably: The majority of 3.3 ounces (4.42 ounces for first cup Friday night) all at once. One may then take time finishing the rest of the cup.
 - ii. However, one may take as long as 2-9 minutes in order to consume the majority of 3.3 ounces (4.42 ounces for first cup Friday night) if one finds it difficult to drink this quantity all at once.
- D. WHAT TYPE OF WINE SHOULD ONE USE?
 - i. Preferably Red
 - ii. However, white is preferable when it is superior to red.
 - iii. One may use grape juice if one suffers discomfort from drinking wine.
 - iv. One may even use chamar medinah, defined as any drink that one serves to guests as a token of honor, even when they are not thirsty. According to Rav Moshe Feinstein zt"l, one may use tea and coffee, and even milk, but not soda, which is drunk only to quench thirst.
- E. WHO IS REQUIRED TO DRINK?
 - i. Men, women and children (old enough to be instructed in this mitzvah)
 - ii. The age of instruction for children is about 5-6 years old. Children need only drink $\frac{1}{2}$ ounce per cup.

- F. THE CUP IS DRUNK RECLINING ON THE LEFT SIDE
- If one drank either of the first two cups without reclining, drink again, without a blessing, while reclining.
 - If one drank either of the second two cups without reclining, they are not drunk again.

4) KADESH

- A. We pour the wine for each other at the seder.
- B. Kiddush may not be recited until dark (8:46 PM).**
- C. (For Saturday Night) One should recite five blessings in the following order: Wine, followed by the body of Kiddush, the blessing over the Havdalah candle (two matches forming one flame is sufficient—do not extinguish), the Hamavdil blessing, and Shehecheyanu (יין, קדוש, נר, הבדלה, זמן)
- D. (For Sunday Night) One should recite three blessings in the following order: Wine, followed by the body of Kiddush, and Shehecheyanu
- E. When saying the blessing of Shehecheyanu we should have in mind all of the other mitzvot of the night.
- F. It is permitted to drink anything, including wine between the first two cups; however, one should preferably try to refrain from doing so.
- G. It is prohibited to drink anything between the third and fourth cups.

5) WASHING AND KARPAS

- A. No blessing is recited for this washing.
- B. WHAT SHOULD BE USED FOR KARPAS?**
- It must be green since the gemara refers to it as yerek, a green.
 - It must be an appetizer, i.e. increase one's appetite, therefore, it must be raw, as cooked vegetables satiate one's appetite.
 - Vegetables such as potatoes, tomatoes, cucumbers and carrots are not green, and potatoes in particular are not eaten raw, and therefore should not be used. It became tradition to use potatoes in Russia, as green vegetables were not plentiful. This is not the case today.
 - The best vegetable to use is celery. Lettuce should not be used as it qualifies for Maror.
- C. We eat less than a kezayis of Karpas.
- D. First we dip into the salt water, and then recite the blessing of borei p'ri ha'adamah, so as to minimize any interruption.
- E. One should have in mind that the blessing of borei p'ri ha'adamah applies to the Maror as well.
- F. The custom is not to recline while eating the karpas.

6) MAGGID

- A. Women, too, are obligated in the mitzvah to recount the Exodus. In particular, women must hear the section that begins, Rabban Gamliel used to say, "Whoever does not mention these three things on Pesach has not discharged his duty. . ."
- B. As we say each word of Dam, Va'Aish, V'Simrosh Ashan, it is customary to remove a drop of wine from the cup. We do the same when reciting the ten plagues, and when mentioning their initials. The wine should be removed using the index finger, in commemoration of the Finger of G-d, which the Egyptians admitted, was inflicting punishment on them.

7) MATZAH

- A. All three matzahs are held during the Hamotzi blessing.
- B. After reciting the hamotzi blessing, one releases the bottom matzah from his hand. He then recites the blessing Al achilas matzah, Who has commanded us concerning the eating of matzah, over the broken piece and the remaining whole one.
- C. We should have in mind that the blessing Al achilas matzah should refer not only to the matzah that will be

eaten now, but also to the eating of the Korech sandwich and the Afikoman, for they are both included in the commandment to eat matzah.

- D. Since the blessing over eating matzah also refers to the Korech sandwich, it is prohibited to talk or otherwise take one's mind off the blessing until the sandwich is eaten. However, if one spoke, one need not repeat the blessing.
- E. The leader then breaks both matzos and eats a kezayis from each of the top two matzos, the whole one and the broken one. (one kezayis = $\frac{1}{2}$ Hand Shmura or $\frac{2}{3}$ Machine Shmura)
- F. Only the leader need eat 2 kezaysim, the participants, however, need eat only one kezayis, and that kezayis may be composed of pieces from more than one matzah, if necessary.
- G. The bottom matzah that was released should not be broken yet, but left whole for later use at Korech.
- H. The required quantity of matzah should be eaten, ideally all at once, or 2-9 minutes from the moment one began to swallow the matzah until the entire kezayis is swallowed.
- I. One must recline while eating the matzah, otherwise the mitzvah must be repeated without a blessing, while reclining in the proper position.

8) MAROR

- A. Nowadays the mitzvah to eat Maror is by Rabbinical decree, and it applies to women as well as men.
- B. One must eat a kezayis of Maror. Like the matzah, it should be swallowed all at once, but one may take as long as between 2-9 minutes.
- C. ACCEPTABLE VEGETABLES FOR MAROR:**
- Horseradish: Halachically it is permitted to grind the horseradish on Yom Tov, immediately before the Seder, to allow its sharpness to dissipate. Nevertheless, it should be done in an abnormal way, i.e. directly onto the worktable instead of into a plate or bowl.
 - If one uses grated horseradish the amount should be 1.1 ounces.
 - Lettuce: It is common practice to use Romaine lettuce exclusively. The leaves and stalks are valid for Maror. If the leaves are used they must be moist, however the stalks may be dry.
 - Bugs are commonly found in Romaine lettuce; therefore the leaves must be soaked and checked. For this reason, stalks alone are much easier to prepare.
 - If one uses Romaine lettuce leaves for Maror, he must eat enough leaves to cover an area of 8x10 inches. If one uses stalks, he must eat enough to cover an area of 3x5 inches.
 - Prior to dipping the Maror into the charoses, we should add red wine to the charoses, in remembrance of the plague of blood, and we should mix it so that the charoses becomes liquidy.

9) KORECH

- A. One must eat a kezayis of matzah and a kezayis of Maror when eating the Korech sandwich.
- B. We dip the Korech sandwich in charoses, but shake it off, just as we do for the Maror.
- C. The Korech sandwich should be eaten preferably at once, but one may take as long as between 2-9 minutes.
- D. We recline while eating the Korech sandwich.
- E. The bottom matzah is used for the Korech sandwich.

10) SHULCHAN ORECH

- A. The custom is not to recline during the meal.
- B. One should be careful not to eat too much as one must still eat the Afikoman at the end of the seder with some appetite.

11) TZAFUN

- A. After the entire meal is completed, we eat the matzah that had been in safekeeping, put away in a cloth. It is eaten as a remembrance of the Pesach offering that was consumed after people had eaten their fill.